THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"The fear of the Lord prolongeth days: but the years of the wicked shall be shortened" (PROVERBS 10: 27).

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AMERICAN vs. GERMAN IDEALS.

BY J. H. PAUL, PROFESSOR OF NATURAL SCIENCE, UNIVERSITY OF UTAH.

IT has long been accepted that character is formed chiefly by what a person habitually keeps in mind in his leisure moments. What we repeatedly do, forms our habits, which therefore result largely from our daily toil or vocation. But when this daily task is over, there are moments of relaxation, when the mind goes its own way, thinks its own thoughts, and forms its chief ideals. These are the character-builders—the most fruitful and significant periods of the mental life. It is then that resolves are taken, that ideals become purposes. For the great mass of mankind everywhere, the daily work is not so different in kind as to create substantial variations, except in mechanical actions and routine habits. It is in the leisure moments, when free from its usual toil, that the mind of man is made rich and fruitful by noble thought, or becomes poor and sterile from lack of high thinking. Thus it is possible to be mentally active at the daily grind, yet intellectually (spiritually, really) inert or even retrograding in character. The kind of meditation that runs through our leisure hours determines our spiritual wealth or poverty, our high or ignoble living.

Now, it may be shown that while the American people employ their leisure in various kinds of thought, the German people employ theirs largely in ideals of war and conquest. This, at least, is the claim of the intellectual Germans themselves; and one of their statesmen recently gave out to newspaper correspondents that German mothers look with pride upon a military career for their sons, while they regard with surprise and even contempt the average American mother, who holds war in the utmost horror and detestation. Till that declaration appeared, the world had sup-

posed that all mothers were alike in this respect. But when we recall that for more than a hundred years Prussia, and, for more than forty years, all Germany have constrained their people, especially their officials, to think in military ways, the statement of the German leader is not incredible. Some portion, at least, of the leisure of the average German has been exercised with thoughts of "the day" (der Tag) when Germany should win with the sword her imagined "place in the sun." I doubt not that many have thus become mentally alert rather than spiritually disciplined.

With such a basis, it might be expected that I would proceed to show essential differences between the American and the German character, and to contrast American hopes and ideals of peace and good will on earth, with German hopes and aims of conquest and the subjugation of other peoples. This, however, is not my intention; for, while I suspect that some success might attach to such an investigation, if long and carefully conducted by psychologists and sociologists, my thesis is that such national differences are merely accidental and temporary. They are due to special training and circumstances, and will disappear as the latter are modified. The Scriptures teach that God "hath made of one blood all the nations of the earth." All people are pretty much alike. According to the opportunities and experiences of each, the average German is much like the average American, no better, no worse. The individual hopes and fears, the aims and ideals, of men everywhere are quite similar. It is only in their organized political and social relations that great differences are visible. It would be an endless task to attempt comparisons of individual traits.

Political ideals, on the other hand, and the greater aims of the two governments, can readily be compared. Personal views are difficult to classify, but the purposes of governments and nations are more manifest by acts and politics which cannot be concealed. Comparison will be further limited by making use only of established facts. Since the German government is responsible for the warlike predilections of the German people, no indictment of the German people as a whole is intended herein.

The great difference between American and German ideals is that America, as Secretary Lane has shown, is not the name of so much territory but of a living spirit, "born in travail, grown in the rough school of bitter experiences, with purpose and pride, which knows why it wishes to live and to what end." The Germany of to-day, on the other hand, is not a living spirit. It is scarcely a nation. It is an army—an army that does not avow its objects and has not yet been induced to say why it wages war. The old German spirit no longer exists. The Germany of literature, poetry, drama, art, and ethics, has been replaced by military discipline and organized science. Brander Matthews points out that no first-class literature has emanated from that great nation

for nearly half a century. Goethe, Schiller, Luther, and Kant, who voiced the real German spirit, have no successors. Only science, music, and municipal organization now remain, and these are the most powerful aids known to warfare. The old Germany of romance, philosophy, and idealism is dying. Its life has been ebbing through forty-four years. Over Germania's dead body stands a dragon of the utmost cruelty and crime, its tail lashing distracted Russia, its fangs buried in the body of heroic France, its claws reaching out to England and America. Not content with enslaving the country of its birth, the Rhine Dragon now seeks dominion over other lands. It has made the German nation believe that it is their divine destiny and calling to subjugate other nations, no matter what the cost may be in bloodshed, misery, and ruin. But Otto H. Kahn, of California, one who was born of German parents, says: "The greatest service which men of German birth or antecedents can render to the country of their origin is to proclaim, and to stand up for, those great and fine ideals inherited from their ancestors, and to set their faces like flint against the monstrous doctrines and acts of a rulership which have robbed them of the Germany they loved—a Germany which had the good will, respect, and admiration of the entire world."

In America "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed." When this declaration was written, America was resisting the despotism of a British king who, however, was not upheld by his subjects; but it is just as applicable to-day when we defend these principles against the onslaught of a despot who is sustained by military masses if not by most of his people. Our dealings with Cuba, with China, with the Philippines, and with Mexico, prove to all the world that this declaration is vital in our life as a nation.

President Wilson remarked in his Flag Day address that the military masters of Germany "do not regard nations as peoples, as men, women, and children of like blood and frame as themselves, for whom governments exist." They regard them "merely as serviceable organizations" which they hope by force or intrigue to "bend or corrupt to their own purposes." The last public act of the German government towards America amply proves this indictment.

At the time when the American government was doing its utmost to maintain friendship with the German high command, even to submitting to murderous attacks upon our citizens and the ruin of our commerce, and was praising the feat of the submarine *Deutschland* in crossing the ocean to our shores with a cargo, the German government was planning to put an end to the American

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government and to blot out on this continent every semblance of a government "of the people, by the people, and for the people." The German leaders offered to divide America among Germany, Mexico, and Japan. The Pacific coast and the Rocky Mountain region, our own home land, was offered to Japan for the mere price of subduing it. The Mississippi valley, the world's greatest granary, was offered to Mexico if she would but persist in the conquest. The Atlantic coast, the chief iron and coal region of the globe, was to be taken over by Germany. This proposal was not a mere outburst of hate or passion in the heat of argument; it was a deliberately worked-out project carefully considered. The plans were laid, the instruments chosen, the forces measured. German officials well knew just what it would mean to carry out the plan. They knew that to subjugate the Pacific coast, with its intense love of freedom, would mean the massacre of at least a majority of the men and of many of the high-spirited women and children before the Free West would bow the neck and bend the knee to foreign oppression. They knew that this conquest would sweep into Mongolian slavery our women between the ages of sixteen and thirty, just as the German army has swept off those in France and Belgium. They knew that only untold destruction would make possible the submission of the Mississippi region and the Atlantic States to the galling yoke of foreign serfdom, whether to Mexican tyrants or to German military masters. Yet were the German commanders not only willing but ready to enter upon the execution of these three world-tragedies. Conquest is their ideal. Mercy and humanity, brotherly kindness and charity, were not to be shown to peaceful America, if the submarine had been successful and the British war fleet had fallen into their hands. This infamous attempt was not carried out, solely because Japan and Mexico spurned the offers of the German government.

The German high command has left us no choice; America must fight or surrender to the brutal domination of the most tyrannical government that ever held sway among Western nations. What will the people of Utah do in this crisis? On the 24th of July last, during the Pioneer celebration at Tooele, with the approval of the committee, I ventured to call upon current history rather than upon past events, to furnish the theme of the speaking. Former celebrations have dealt mainly with the achievements of the past. To-day the seething present and the portentous future occupy our thought. Not that the past has been outlived as to either its usefulness or its value, nor that the lives and sacrifices of the early settlers of Western, barren wastes, have lost anything of their nobility or inspiration. Theirs is a deathless fame which rests upon a secure foundation. These fruitful valleys, these happy people, these thriving commonwealths, are their true and enduring monuments; and there dwells in other lands also, an unwritten memorial of them, engraven not on stone but in the hearts

of their fellow-men. Now that the supreme test of our nation has come, we think of the words of Pericles: "Make them your examples; and, esteeming courage to be freedom and freedom to be happiness, do not weigh too nicely the perils of war."

Could the Pioneers speak once more among us. they would voice Webster's sentiments: "This lovely land, these benign institutions, this dear purchase of our fathers, are ours; ours to enjoy, ours to preserve, ours to transmit. Generations past and generations to come hold us responsible for this sacred trust. Our fathers from behind admonish us with their anxious, paternal voices; posterity calls to us from the bosom of the future; the world turns hither its solicitous eyes."

In America, however, "Our motto is peace and the triumph of right." We are for peace at any price, but we know that the price of peace is war with Germany. We are willing to pay even that price in order to save and exalt this Republic, which has always promoted good will among the nations. There is a widespread belief among free peoples that this is to be the last great war for liberty, that political despotism and military aggression are to be overthrown. With this hope, and in a cause as noble as ever led a nation to battle, the West responds to the call of the country.

When the first summons reached our ears that the nation needed funds, Utah, preferring bonds to bondage, promptly oversubscribed her allotment. When the call came for men, Utah mustered her sons and gave to the Nation more than her share. When the leaders of the Red Cross made their appeal, Utah proudly laid her wealth at their feet for the relief of the wounded and hungry. Our young men now offer their lives in the cause of human freedom. All honor to the mothers, the wives, the sisters, who buckle on their armor and send them forth. Winning for their country a world-renown, and for oppressed humanity a larger liberty, we feel that they will realize, in some degree, the American ideal of world-peace. Isaiah's prophetic vision of a realm in which violence shall no more be heard, nor wasting and destruction within its borders; wherein the high tides of passion shall never beat, the storms of anger shall forget to rage, and the tempests caused by human injustice shall cease for evermore; a land whose sun of liberty shall no more go down, nor the moon of beauty withdraw itself; whose God shall be unto it an everlasting light, and the days of its mourning shall be ended—this, I believe is the true American ideal, the ultimate aim of all just government.

It is harder to control self than it is to control others. Many who have been able to control other people and to conquer outside forces have been unable to rule their own passions and desires. But self-control is designated in the Scriptures as a chief virtue. —Selected.

THE STORY OF A CONVERSION.

I HAVE thought many times that I would like to write to the *Star* and tell its readers of the means whereby I first heard of the gospel, and state some reasons why I joined the Church of Jesus Christ of Latter-day Saints.

Six years ago I first heard of the so-called "Mormons," having never heard the name before. My attention was called to them through looking at a paper, *The Daily Mirror*, which happened to have a picture of a "Mormon" elder delivering tracts at doors, and underneath the picture was a legend which painted so-called "Mormon" missionaries in very black colors. Somehow or other I was rather interested, and I said to a woman I was living with, Whatever are "Mormon" missionaries? I forthwith heard a tale which corresponded very much to what I had read in the paper, but, after telling me all this, she concluded by saying that my greatest friend's mother and some of her sisters were members of this much-talked-about Church. This seemed to be too much, and I politely told her that I did not believe it, but, if they were, then, I said, "Mormons" could not be such an awful people, for I knew that my friend's relations would never associate with a bad lot, as I knew her folks to be Christians, who had always treated me well.

I could not make it out, but I made up my mind that I would ask my friend the following Sunday concerning the matter. This I did, and was greatly surprised to hear that it was indeed true about some of her people. Then I said, calling her by name, Surely you are not a member of this Church, and I was more surprised than ever when she replied, "Yes, I'm proud to say that I am."

I hardly knew what to make of it, and then I told her what I had read and heard about the so-called "Mormons."

She listened to what I had to say, and then she told me that I had only heard one side; would I not like to hear the other side of the matter? I said I would.

I might say here that although my friend was baptized as a child, she had not taken much interest, until the time I am speaking of, when she had investigated and looked into the teachings of the Latter-day Saints, and found to her great joy that they were indeed true. Then she wanted to tell me of the "true gospel," but how to do it she did not know, as she did not want to break our friendship. So she prayed about the matter and asked that a way might be opened unto her that she might tell me, and it seemed strange that I should first open the subject; but it surely was a direct answer to prayer.

My friend was only too glad to tell me of the true and everlasting gospel, and to answer any questions. I was very interested and just wanted to know the truth. Books and tracts were given me to read, and amongst others, *The Voice of Warning*, and *My Reasons for Leaving the Church of England.*

I well remember beginning to read the *Voice of Warning*. I had only got through a few pages, when I knew that book was true, and I felt that if I read it through, I must confess that the doctrines taught by the Latter-day Saints were true, and that I must unite myself with them, but at that time I did not feel disposed to do so, so I just put the book away out of my sight. But "Mormonism" had sunk a little too deeply into my soul, and it was not many days before I felt prompted to take that book out and read it, and this time I read right on to the end, and I knew that "Mormonism" was true.

I had often thought about different things, especially baptism, and by reading my Bible I could see that baptism by immersion was essential to salvation. I had asked two or three about it, but they seemed to think it was not necessary; belief was all that was required. It did not satisfy me, though, and I felt very glad when I had found a people at last who did believe in this principle.

It is really beautiful how the different truths dawn on one who starts to look into things, and one can plainly see by looking into the gospel as taught by the Latter-day Saints, that it is the same gospel as taught by Christ and His apostles, and one wonders how anyone could have been so blind as not to have seen the truth before.

I might say that during all this time I had never seen an elder of the Church; neither had I had the privilege of attending a meeting, but, nevertheless, I was a "Mormon" at heart. At first I felt I could not unite myself with such a despised people. I prayed about it and it was made very clear to me that "Mormonism" was the true gospel, and then I felt differently. Soon after, I moved away, and went to live in a town where elders resided and cottage meetings were held, which I attended, and it was not long before I was baptized and confirmed a member of the Church.

Am I sorry for that step? No! I am indeed thankful to my heavenly Father that He permitted me to hear of the gospel and led me to see the truth, and I am glad that I live in this day and age when the everlasting gospel is again upon the earth, never more to be taken away. I believe with all my heart that Joseph Smith was a true prophet of the living God.

Amersham. ELIZABETH BARTON.

I HAVE heard some people say, that they could not ask God to bless a johnnycake, and feel thankful for it. I could mention many such characters, people who are never thankful, only when they have an abundance. I am thankful when I have a little; I am thankful now, and I never was more so than I am this day, for there is a prospect of some people learning a lesson, though I very much doubt that all will.—HEBER C. KIMBALL, *Journal of Discourses*, Vol. III., p. 252.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 3, 1918.

EDITORIAL.

RELIGION AND WAR.

In a recent number of the *Nineteenth Century* appears a contribution by Canon William Barry, of London, which deserves more than a passing notice.

The author speaks of "the return of religion," and expresses the view that Christianity is returning and will return, and that "we may look forward to a new, a more glorious period of the reign of Christ."

This is an admission that Christianity has departed, as the glory of God from the ancient temple; for there could be no question of a return, if there had not first been a departure, and thus the truth of the very first revelation the Prophet Joseph received concerning the apostate condition of the world, is upheld.

But the writer asks us to glance backward to the time before the present cataclysm, and note what the conditions were. He says impressively that we were in the "Valley of the Shadow of Death," and that we entered it with the coming into prominence of Darwinism. That particular ism, he points out, reigned for more than half a century. The effect of it, in the last instance, was to create the conviction that man is but a machine, formed by mechanical proces-es and having only some physical motive-power inside. How was it possible, he asks, to give your heart where a piece of clockwork is the sole object in front of you?

Fifty years of this line of thought, the writer remarks, bore fruit in widespread indifference to religion. And out of this have grown weariness of life, frivolous amusements, race-suicide, the increase of self-murder and of mental maladies, and universal unrest.

But the writer sees light ahead. He says that Darwinism and all it stands for have had their day, and he believes that the war has taught men to look upon man in a different light from that in which he had been placed before. He says he is thinking of one he knew well, whose thoughts and desires were all beautiful, his whole nature moulded on the lines of a pure humanity. But, before the summons of war, the Darwinian cloud had overtaken him and he was perplexed. In that last advance, no doubt held him back: from the depths of his being there rose upon his friend a light clear as the dawn, and he gave himself with a ringing cheer to the supreme sacrifice. He had never denied the truth, never doubted that the soul is captain and the flesh must obey.

"Shall I commit the act of high treason to mind and heart of supposing that when death took him there was nothing save a piece of machinery shattered and broken, while he who sprang forward over the top with a spirit never to be daunted was now even less than its least fragment?" asks Dr. Barry. "If that tenement of clay was henceforth to be made one with nature, what of the spirit which had given it life and motion? It had never simply been absorbed into a world of matter, and from matter it was now set free. Would it not find its way home? On the field where such men die, religion is born again!"

This is only one of many indications that the thoughtful among the men in public view to-day are beginning to realize the effects of the training the world has had during the last century. They begin to understand the reason why the children of men, although they are enjoying all the blessings of free institutions, labor-saving machinery, marvelous lines of communications, widely-diffused knowledge and intelligence, and many luxuries of life, of which Solomon with all his wealth and wisdom never dreamt, yet fail to give God the honor and to worship Him. Dr. Barry thinks they will learn religion in the school of blood. Opinions may differ as to that. Some may, indeed, come out of the fiery furnace purified and cleansed, like gold or silver. But John the Revelator (9: 18-21) tells us that although the third part of men were killed during the period designated as "the sixth trumpet, yet the rest of the men which were not killed by these plagues yet repented not of the works of their hands," and it is to be feared that this will be the case at this time, for repentance comes through the preaching of the gospel of love. But, although opinions may differ as to the effects of the awful ordeal through which the world is passing, there can be no doubt concerning the stages that have led up it, and we believe that those who call attention to the disastrous effects of the so-called scientific theories and hypotheses that have been accepted instead of the gospel, are performing a valuable service to their fellow-men and the cause of true religion. For when those misleading lights have been extinguished, the honest seeker after the narrow entrance to the harbor of truth will set his course by the light of the gospel of Jesus Christ and reach safety.

A few years ago the influence which Dr. Barry recognizes as responsible for this present war, made itself felt in one of the Church schools in Utah. The First Presidency, who were required to take some action in the matter, promptly responded and took the stand this eminent churchman, and many others, have taken. Once again we find the Church of Jesus Christ of Latter-day Saints taking the lead in religious thought. The leaders of the Church were severely attacked at the time, as ignorant and bigoted. But they had truth on their side, and the world is now beginning to vindicate them.

J. M. S.

DEFENDING THE CHURCH.

THIS letter, addressed to Sister A. Freeman, Birmingham, was forwarded to the *Star* by President James Laird, of the Birmingham conference:

"Thanks for your cheerful letter, and also for the *Star*. The latter interested me very much. It made me think of many things concerning myself and other brethren fighting for our great cause. I was glad to read the lines by Ella Wheeler Wilcox, but, oh! for Mrs. Cory's rubbish concerning girls being enticed to join the Church for improper purposes.

"I am the father of three lovely babes, all girls. I have also five sisters, whose honor it is my duty to guard. And this is my reply to calumniators:

"I was an investigator for seven years, including some time in the United States, and I have never found anything to complain of as far as 'Mormonism' is concerned. The 'Mormons' do not urge anybody to join their Church. Those who become members do so of their own free choice, generally after careful study of the Bible. I sent for and paid the passage of my sweetheart from England, as I had a right to do. She traveled on the *Baltic*, and I went to meet her. However, the immigration officials informed me that she would not be permitted to land, unless a well-known citizen or a relative came for her. My guaranty was not enough. After a long search I returned with a lady from Bridgeport, Con.; but still my intended wife was not permitted to land. I then proposed to marry her then and there. A clergyman was sent for, who performed the ceremony, and it was not a 'plural' marriage, either.

"After some time my wife came to England again, where she is now till I can take her back, after I have done my duty in the war. Should anyone desire to inquire of her whether she, at any time, has been asked to live in plural marriage, or to do anything wrong whatever, her address is 77 Tudor Street, Winson Green, Birmingham, where she is living with our children, whom I hope to see grow up pure and true.

"Mrs. Cory, it seems, has been misled to believe that the brave 'Mormon' boys who have fallen on the battlefields are all Germans. That is rot. If we are Germans, we are very clever not to have been found out. I come from Bridgeport, U.S.A., but my parents are British on both sides, as were their parents, with no foreign blood in their veins. I think the jeer is idiotic and unjust, considering that many of us enlisted in 1914—myself on the 25th of September, that year—before our conscription laws were enacted. We answered England's call for men because we realized that our parents needed our protection. We did not stay at home, to let others fight for us. We never shirk the firing line, for we are not afraid to die. I have had some narrow escapes myself. I have

been on the Belgian and French front, and my regiment has received praise from Sir Douglas Haig for good work.

"I will briefly state one experience I have had. I gave to one poor fellow who had surrendered to me and a chum, some biscuits and water. When going through his pockets, to see if he had any bombs, I found a paper about the Latter-day Saints, and he made me understand that he was a member of the Church. He was taken to a hospital."

ALBERT W. WILCOX."

RIGHT AND WRONG.

"KNOW this, that every soul is free
To choose his life, and what he'll be;
For this eternal truth is given,
That God will force no man to heaven."

Truly, a great privilege is given to us by our heavenly Father to seek enjoyment for ourselves, whether it be from righteous or from evil sources. We are here, and by careful study of human nature, the Deity, and things both spiritual and temporal, we place ourselves in a position to see for ourselves which will bring the greatest satisfaction to our souls. We must remember that "the soul of a person" is his, or her, life, and as such it is easily understood, that to have the best results obtainable in this life, we must seek for pleasures and enjoyment which will strengthen and preserve the soul, and not destroy it. Earthly satisfaction will not be of any benefit to our souls, when we lay our bodies in the tomb, unless we seek happiness in righteous living; unless we obey the divine command, "Seek ye first the kingdom of God."

Right, and Wrong: The first signifies eternal life, a virtuous, sound existence. Though our spirits are recalled by their Creator, our souls, or life, will continue to progress. It is indestructible. To do right ensures for us pleasures and happiness of a far more noble character than those which are gained from wrong-doing. To come forth in the first resurrection with the saints of the most High God, and to dwell with Christ, is one of the results obtained by righteous living. Eternal life is before us on one hand; destruction and eternal damnation, on the other.

The glories of the creation do not appeal to the wicked; for for them there is no future beyond the tomb. Through waywardness and sin they are cast off without hope of a resting place in God's kingdom. The visions of this kingdom, of the resurrection, of the reunion of fathers, mothers, brothers, sisters, husbands, wives, and kindred, of the coming of the Redeemer of the world in great power and glory, of His saints being wafted up into the heavens to be welcomed by Him, of the trumpet calling men and women before the judgment bar, of the millions

upon millions of preserved souls coming forth from the grave to enjoy everlasting life, dwelling in the presence of Christ and His Apostles, who received not the mark of Lucifer upon their foreheads, but remained in righteousness, even to laying down their lives for its cause. These things do not even occupy the minds of those who do wrong. What they live for is enjoyment, no matter whence it comes, even to condemning their souls to torture and death; but the consequences and the very thought of them, bring sorrow and grief to the hearts of those who do right and shun evil! For the wrongdoer, this life is all there is. Satan, the author of wrong-doing, continually calls to them to partake of the pleasures offered by him and his soul-destroying influences. These germs penetrate so deeply into the hearts of his victims, that nothing but worldly gratification, pride, selfishness, covetousness, and sin, will satisfy them.

Often, to the righteous come sorrow and suffering through the thought and knowledge that a loved one is becoming a citizen of the kingdom of Lucifer instead of a follower of the meek and lowly Jesus; grief bears them down, and bitter tears flow while these victims of evil continue their way to death and destruction.

"He'll call, persuade, direct aright,
Bless him with wisdom, love and light,
In nameless ways be good and kind,
But never force the human mind."

The life-line is thrown out for all who will hearken to the call. What a hope of eternal happiness with loved ones of God, of a glorious resurrection, of a crown of glory, there is for those who will put out their hands and grasp the life-line! Christ, who bled that we might live, is waiting to welcome those who by self-sacrifice, earnestness, diligence, and obedience to His laws, are worthy to dwell with Him. The gate is open for the reception of the righteous to His kingdom. Choose, for your destiny and fate lie therein; do right, and cease to do wrong. Eternal life awaits the righteous, and eternal damnation awaits the wrongdoer.

West Hartlepool. GEORGE H. SHORT.

THE GOSPEL AT THE FRONT.

THIS interesting communication is dated "Somewhere in France," October 27th, 1917:

"For about two and a half years previous to joining the forces, I was laboring in the Kidderminster branch of the Birmingham conference, latterly as the local elder. In about ten weeks after enlistment I was drafted to France with a few others, and have now been here four weeks. During the time I have been in the army, I have found the gospel to be the great source of comfort it

was intended to be, since this life is indeed a trial to a man of peace. Whilst here I have not forgotten my calling as an elder of Israel, and although the chances of preaching the gospel are not many, I have taken advantage of such as have been presented to me.

"An opportunity came about a fortnight ago. I had been working under the direction of a young soldier, and from business our talk veered round to religion. He first asked: 'Had you any hobby in civil life?' and I replied to the effect that my hobby had been to preach the gospel. Upon hearing that, he asked to which Church I belonged, and I had pleasure in telling him, 'The Church of Jesus Christ of Latter-day Saints.' I talked to him upon some of the main principles for the best part of an hour, showing him the beauties of the gospel as taught by us, and compared them with the teachings of other denominations. He seemed pleased with what I had told him, and thanked me for the conversation. He said he had long been interested in theology, and was undoubtedly seeking for truth. He expressed a desire to borrow the pocket edition of the Articles of Faith from which I had been quoting. I was able to show him from his own pocket Testament, doctrines that he admitted never having seen before. He seemed far different from most of the young men one sees in the camps. One thing I was quick to observe was that his conversation was always clean, and this is most noticeable after one has heard vile cursing and blasphemy. Since the incident recorded happened, I have had the privilege of again speaking to this young soldier, and he told me he had read well into the book, and as proof of his earnestness in seeking for truth, he expressed a desire to have a copy of the Articles of Faith for himself. He had received enlightenment on doctrines that seemed obscure to him before, and so impressed was he by the lucid explanations, that he said he would like to have a library containing books as instructive as the one he was reading. Admissions of this kind to Latter-day Saints are all too few, and it is most satisfactory to have anyone investigate the teachings of a very unpopular people in such an unbiased manner as that shown by this young man. I pray that the Lord will bless him in his desire for truth.

"I can now understand why I have been called into this sphere of action, and although I must confess that I never liked the thought of it, I perceive that I have a mission to fulfil in taking the 'glad tidings' to honest souls who are seeking for the way of truth. I am grateful for the privilege of being one of those called to bear a message of such vital importance to the children of men. As a result of my few experiences as a soldier, I feel that my testimony is stronger now than at any other time. I say in all earnestness, that this work we Latter-day Saints are engaged in is of God, that Joseph Smith was His prophet and instrument in restoring the Church to earth again. I testify in all sincerity

that God lives; I have received of His grace, and realized the safety of His all-protecting arm, and that my appeals to the throne above have been answered in many instances.

W. L. GITTINS."

MAKING THE WORLD GO ROUND.

A FRIEND and I, recently, had an interesting chat. We were asking each other how we could classify people as good, bad, and indifferent; how, in other words, we could distinguish between the sheep and the goats.

At the outset we agreed that few people, if any, are all goat, or all sheep. There are, we admitted, streaks of black and of white, as well as grey in the make-up of all, but, nevertheless, some are more worthy of admiration and imitation than are others.

My friend used a very apt expression, when she said, "After all, the really good people are those who help to make the world go happily round."

I was delighted with that definition. I saw that it included the best people I knew.

Then I found myself going over, in my mind, some of the things that help to make the world go happily round—the qualities of heart and mind and character which help to keep well-oiled the otherwise creaking machinery of this odd, delightful, but at times sad existence of ours.

Among the very best oils that can be used for this purpose is one obtained from a sturdy little plant called "merry-thought." I know that the merry, sunny way of looking at things is the finest lubricant for lives of all sorts. It prevents the dust of ill-humor and disagreeableness from accumulating. A little of it makes the machinery go round, singing.

There must be "rightness" in the hearts and souls of those who, amid the darkness, sorrows, and mysteries of this life, can yet see, shining clearly through it all, the great, good, golden purposes of God. No one can be confident and cheerful, who is not aware, consciously or sub-consciously, of the silver lining to the black clouds, the gold behind the quartz of earth's illusions, sorrows, and disappointments. I hold out my hand to those of good cheer. They have, perhaps, seen a vision of the glory that illuminates all true Christian conduct.

Another way of making the world go happily round is to think, plan, and work for others. Everywhere we may find something that should be done for the good of the many, as well as the few, and for generations yet to come. There are many public duties, and sometimes we forget that the world cannot go happily round very long, or very well, unless somebody gives his time and best attention to such duties. Our Lord went about doing good, and He did not look for reward in this life.

Love makes the world go happily round. So says an old-time song, and experience proves that the saying is true. Love, in its broadest, deepest sense of charity towards all men, makes all the worlds in the universe go round.

Other things which help to make the world go round, readily suggest themselves. Independence of spirit is one of them. It is not difficult to understand that a disposition to be a burden upon others is at the root of half the troubles of our day. If all were willing to do for themselves, as the saying is—all, I mean, who are able to do so—what a huge load would be lifted off the shoulders of those who are now sustaining the weight of the world's work!

Bradford. SISTER A. PAGE.

CHRONOLOGY OF THE WAR.

December 3.—German reports claim the capture of 6,000 men and 140 guns in a surprise attack on the British lines south of Cambrai. Another report states that on the Russian front a local armistice has been agreed to by many sectors, and that a deputation has arrived at the headquarters of Prince Leopold of Bavaria with the object of bringing about a general truce.

December 5.—Negotiations for an armistice commence between Russian and German delegates. Austro-Hungarian, Bulgarian, and Turkish representatives are present.

December 6.—The British retire from the Bourlon Wood. Twenty-five German aeroplanes cross the Kent coast and drop bombs over various places. Two planes are brought down. Six machines reach London.

December 7.—Hostilities suspended on the Russian front 28 days, pending negotiations for an armistice. Berlin reports claim that the Austro-Germans have captured Monte Sisemol and 15,000 Italians.

December 8.—President Wilson signs a resolution by Congress, declaring war against Austria-Hungary.

December 9.—General Allenby reports that Jerusalem has surrendered to the British force under his command. British and French forces take over a section of the Italian line. Armistice signed on the Rumanian front.

December 14.—The Germans said to be massing vast forces on the western front. A gigantic effort to overpower the allied lines is expected.

December 17.—A report published to the effect that an armistice on the Russian and Rumanian fronts was signed on the 15th, to remain in force until January 14th, 1918.

December 18.—London attacked by hostile aeroplanes. Ten persons killed, 75 injured. One raider brought down.

December 23.—Peace negotiations formally opened at Brest-Litovsk by representatives of Germany, Austria-Hungary, Bulgaria, Turkey, and Russia.

December 27.—The central empires, according to an announcement from Vienna, accept the Russian offer of peace without indemnities and annexation, provided all Russia's allies agree to the same terms.

FROM THE MISSION FIELD.

Successful Social.—On Christmas day a successful social was held by the Shildon branch, Newcastle conference. A considerable part of the program was acceptably rendered by the Sedgwick family, and recitations were also given by Brother Walker, Sisters Dickinson and Holmes, and children of the Hall family. Gramophone selections were also given. The members of the juvenile class were made glad by presents given to them by their teacher, Sister Walker.

Spoke to Good Templars.—Sister E. M. Owens, clerk of the Burnley branch, reports that a Good Templar meeting was held on the 11th of December, 1917, in the schoolroom of a church, and that Brother Hodson Holgate was one of the speakers, having been asked to give a lecture on "Mormonism." Some of the gentlemen present expressed their appreciation of the lecture, and said that they had been enlightened thereby as regards the people called "Mormons."

Baptisms.—In the Leeds conference a baptismal service was held at Bradford, December 22nd, 1917. Four members were added to the Church. Elder James H. Ludlow officiated. Those baptized were confirmed at the water's edge by the traveling elders.

A baptismal service was held at Glasgow, Scottish conference, on December 21st, 1917, when one candidate was added to the fold. Elder Leslie T. Harper officiated. Appropriate remarks were made by President Richard C. Wilkin.

A baptismal service was also held at Glasgow, on Christmas eve, December 24th, 1917, at which four candidates were baptized. President Richard C. Wilkin officiated. Elder Leslie T. Harper made appropriate remarks. A number of hymns were sung, suitable to the time. Quite a number of saints were present.

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